The Inquirer

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"Half-believers in Casual Creeds"

THE heading is taken from an address recently given at the opening proceedings of the Unitarian College, Manchester. The speaker was the Rev. A. J. Long, a minister in Bolton and a tutor at the College. He thought, according to the report, that the title fitted Unitarians. He was of course being provocative. Nobody knows the underlying faith of Unitarianism better than Mr. Long, but he was putting his finger upon a weakness. Unitarians pride themselves upon doing their own thinking. But frequently it is a particular kind of thinking. They often allow other people to do the thinking for them and then disagree. The collective effort of Unitarians to do their own positive thinking, or more important to think and feel together in a living creative way is small indeed. What a writer in this issue calls the Free Mind is frequently a mind not being moved with others in the deepest convictions of faith.

The Unchurched

The weakness is grotesquely illustrated in a minister's letter in one of the Calendars regularly sent to this office. The minister is an American (the Rev. Gerald F. Werry) acting at Rosslyn Hill Chapel, Hampstead, for one year. He is puzzled that "so many, fine intelligent English people are unchurched", and he has come to this country partly to try and find out. A friend in Yorkshire gave him one of the reasons:

> "It is not only the nature of theology, but just as much the fact that in social affairs, that for which the evangelical churches stood, has been accomplished by the Labour Government (followed by almost all the Conservative Party)—so the church has no or very little mission here. So—what is left?"

In this supposed reason the evangelical churches (and presumably included in them is the Unitarian church) stood for nothing more than could be accomplished by a political party. This is absurd, but there is enough truth in the absurdity to bite home. Theology was regarded as obscurantist, mysticism as week-minded escapism, and there was left nothing more than a social conscience and a kind of rationalism that was well able to disagree with others. The social conscience in a flabby sort of way is now satisfied, and there is hardly any point in these troubled times in meeting together in a church just to show where other people have gone wrong. The negativism of this political religion has nearly given up the ghost. It has retired, hardly breathing, into the limbo of the British mass state. In this state one gentleman, Mr. Cecil King, controls the daily newspaper reading of over twenty-one million people, and very nearly all the mass circulation magazines sold to women, circulation over forty-three million. (Figures given by Francis Williams in the *New Statesman*.) According to the reason given to Mr. Werry this is why intelligent people have nothing to do with churches!

Politically it has had its effect. Rarely has British political life been so anæmic as it is now. It offers no real spiritual creativity for masses of people, and no one is more aware of that than the politicians.

The day of the "half-believers in casual creeds" is over. The day of a faith must be near at hand. The issue for Unitarians is what can they do about it?

Two Things

There are two things. First they can think positively about their religion. Instead of scorning theology, as is sometimes the habit, they can think energetically about their own faith and think together. The old idea that this is not possible or undesirable dies hard. It is not recognised that a new era is beginning for the whole human race, in which nothing is settled about the future save that there can only be a future if men will give themselves creatively to faith. Unitarians can live together as never before for the future. This could be a vision and a goal for them. Instead of looking outwards they can look inwards and ask what can be accomplished there. There is so much waiting to be done. There is so much scope for inward co-operation that has not even been tried, or even thought possible.

Second. There are inner fountains of belief. Obviously Unitarians believe together. It is assumed that all this belief should be left alone, or so taken for granted that it is not worth talking about—or more important acting about. What is the nature of this belief in the depths of the spirit? Are there depths of the spirit? This language is often unfamiliar with Unitarians yet it probably covers what is the deepest power in the faith if it were only lived with and drawn upon in a certain manner. It is not thought possible to draw anything new from this. Yet in this ultimate sharing of faith there may be powers uncreated that would lead to a new fulfilment in the word church.

Large numbers of Unitarians, relatively, attend church. Large numbers devotedly give themselves to the meaning of their church life. There is an incalculable richness in this that has hardly been tapped. Some twenty thousand people face the future. Twenty thousand is a large number with which to face the future.

"A TIME FOR GREATNESS"

By Dr. Preston Bradley

(For fifty years Dr. Preston Bradley has been the minister of the People's Church, Chicago. He was recently in this country and preached in many Unitarian pulpits.

The following is an extract of particular interest, because it gives an American point of view, from a sermon printed in the September publication of the church, "The Liberalist".)

NEVER in my lifetime, never, and I have lived through four wars, but never in my lifetime did I ever experience the kind of deep-seated (you may call it emotional concept if you choose), but a deep-seated sense of being burdened. I can't explain it. I don't know that I can adequately analyze it. I am deeply burdened! I am burdened, first of all, from a psychological influence and that influence is: it need never have been! This hour in the history of this nation and in the history of our world could have been prevented! It need never have happened! That is a very poor place in which to begin in a crisis or to talk about the time for greatness because you can't do anything about it! Neither you nor I, nor anyone in the Government or in the nation or in the world can go back and undo what has been done! We can't do it in diplomacy; we can't do it in economics; we can't do it in education; we can't do it in religion—we have to begin where we are, here and now! Post-mortems are of no value! Saying what might have happened is of no significance! We have to begin where we are—and where are we?

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We are almost an island in a world we have tried to help, in a world where we have had no covetousness for an acre of any nation's land on this earth! I would defy the most bitter enemy of the United States to give me one example in our history of where we have coveted another nation's earth! We have not been interested in stealing or acquiring the land or the earth which belongs to other nations! We have none of that in our hearts today: we don't want an acre of land that belongs to the Soviet Union; we don't want an acre of land that belongs to Cuba, not an acre! We don't want a single dollar of any nation's money! If you want to analyze the motivation for our position in the world, please take that into consideration! Please! We have been unable to get that across to the rest of the world and increasingly are they growing suspicious of the purity of our motives and our real objectives in the world! That is tragic! That is the very heart of this. It is proverbial and almost axiomatic that human nature seems to be so constituted that the very people you try to help the most are frequently the people who will turn on you! That is axiomatic! You will have that experience in your own individual life! I have had it! Very frequently the people for whom you have done the most and those you have tried to help the most are the people who will turn on you and rend you limb from limb! That's human nature, somehow. It's a ghastly thing, but it's true! And just as individuals react against a person who wins in life and who succeeds in life and who becomes successful in life, the green-eyed monster of jealousy works its way into their hearts and hate is the result!

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The powerful nation is always the hated nation! The powerful individual is always the hated individual; the successful individual always has to bear the darts of the failures! In that great period of British history when Great Britain was the master of the seas and about whom it was said "The sun never sets on the British Empire!", in that hour Britain was the most hated nation in the world! All the rest of the world hated her! That's a tragic thing, but it's true! And those of you who have been hearing me from Sunday to Sunday and from year to year, in the five great crises through which our country has passed while I have been in this pulpit (two major wars and three minor depressions) we have gone through them all together, and those of you who have been hearing me in these last few months cannot help, I think, but detect an undertone or an overtone of what I have been trying to say for a long, long time: there will be a judgment day, and no nation can be rich enough or powerful enough or strong enough to escape that judgment day! There's always a judgment day in a life as well!

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To me the test of greatness, as you have heard me say time and time again, and I must reiterate it now, not only for emphasis but because I think it indicates a basic and fundamental truth: what a person does in an emergency is the test of that person's character! Let me see you, not when things are moving along gracefully and delightfully for you; not when you are being honoured and loved; not when things are going well in the home; not when the children are doing well in school; not when you've had an increase in salary (those things are not the tests of your character, not at all) but let me see your house fall about you like a house of cards; let me see tragedy walk across your threshold; let me see you when the things you've given your life to are scattered about your feet in ignominy and in shame, let me see you then, and how you react then, and I will read your character! I will not read it when things go well—that is no evidence of character, it requires no great ability! No! Let me see you when the house falls; let me see you in the failure of your business and your creditors force you into bankruptcy; let me see you when you come home to tell the little woman that you've lost your job and the dream that you had for the summer has evaporated and faded and gone; let me see you when the policeman knocks at your door with your seventeen-year-old boy, and disgrace and failure have crossed your threshold! Let me see you then! I will read your character: I will tell you what you are! And the great Macauley has told us that "a nation is but the epitome of an individual," and the same laws which apply to the individual apply to the nation, and I believe it! My nation is in trouble! My President in two weeks has changed from a buoyant enthusiastic and smiling man, and has aged in these last two weeks tragically and frightfully—the sobriety of an emergency! It has come upon us all, and that is going to be our time for greatness! This is the hour for greatness; this is the hour for courage! *A time for greatness*! Not despair; not running away—greatness!

UNITARIAN COLLEGE, MANCHESTER

Opening Proceedings, 11th October, 1961

IT was an auspicious and a patently happy gathering in the college library, peculiarly non-conforming in that there was a well-spread diversity of age, scholarship and worldly experience, knowing no boundaries between teachers and taught, officers and guests, all blending to create an unusual atmosphere of mutual humility, confidence and variegated unity. It may not be just imagination that one sensed new life astir. At least 20 chapels were represented and the library was well filled.

The Rev. F. Cottier, completing the second year of his second term of office as president, referred to the loss by death of great friends of the college. The late Dr. J. K. Wood, vice-president and trustee, had been for 18 years the lay secretary, careful and diligent to the end of his days. Mrs. Edith Martineau had spent her whole life trying to make the earth a better place than she had found it. We should never know how much she had done for the college. Mrs. Kenworthy senior had sustained to the end her lively interest. "We shall remember them with delight", he said.

Principal F. Kenworthy said that this session there were seven full-time students for the ministry, one lay pastor, two special students, one external student and one student to come. Of the new members of the fellowship preparing for the ministry Dr. Verona Conway could hardly be called a new student, for she had had a most distinguished academic career and had recently relinquished an important scientific post. She would combine work at the Liverpool Domestic Mission with preparation for the ministry.

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The Opening Address was given by the Rev. A. J. Long, a tutor of the college, who took as his theme: "Half-believers in

Casual Creeds." It was mainly because the title fitted Unitarians that we were not making the desirable impact on the world. He appealed not only for more enthusiasm but for deeper and more earnest intellectual conviction. Our emphasis on the priority of works over faith had led to the neglect of beliefs. At the deepest level it does matter most profoundly what we believe. After all, why should a man lead a good life, and what is a good life anyway, and why should we serve our fellows?

There is no answer to these questions except on the assumption that certain facts about the universe are true. If metaphysics had to precede ethics, then obviously we had got to start with some sort of creed, not a final and binding one, but a basic system of intellectual belief, to serve as a necessary foundation for whatever superstructure we might wish to place on it. We had got to give some time to sheer hard thinking, to philosophy and theology, and if we could not, then we should gladly accept the conclusions of those more gifted than ourselves, disagreeing only when we felt we could do better.

Why could we not accept our faith as a challenge to clearer thinking, deeper feeling and kindlier living? We were primarily concerned to discover whether the things we claimed to believe in were really true, and to do this we needed theology and doctrine and even dogma in its true sense. We ought always to remain true to what an American Unitarian had called our primary duty of persistent and thorough head clearing. It was untrue to say that people were not nowadays interested intellectually in religion. Every day they were wrestling with problems of ultimate conviction, and so long as we ourselves lacked vigorous conviction, we should never, however popular, humorous, mature and enthusiastic we might be, communicate things of value to others.

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Mr. Long concluded with this statement from the writings of the late C. J. Cadoux: "Faith is man's assurance that there does exist a God . . . who has dealings with him, and his reverent and loyal acceptance of these dealings. Religious experience is what he himself feels and sees of these dealings. Theology is the attempt to investigate intelligently and systematically the significance of man's religious experience for his beliefs about God. Doctrines are the findings to which theology leads." He added, "Let us in the work of this college, whether as tutors or as students, remain true to the implications of this admirable statement. Let us all ponder and act upon it in our daily lives, whether as church members or as citizens of the world. If only we can determine to make our motto the words of Rousseau—'Faith is made sure by understanding. The best of all religions is the clearest'—then we shall no longer be half-believers in casual creeds, but men of burning powerful conviction, and, who knows, we might one day bring down the fire from heaven."

The meeting closed with a benediction spoken by the president designate, Professor Dorothy Tarrant. A social half hour over a tea party admirably provided by Mrs. Kenworthy and her staff preceded the annual meeting of college subscribers.

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Mr. H. B. Moore, chairman of committee, moved the adoption of the annual report, copies of which had been circulated.

In his reference to the accounts Mr. S. Mansell, the hon. treasurer, spoke of the constant difficult financial conditions under which the college was run, heightened this year by reduced personal subscriptions and the prospect of large expenditure which would involve the realisation of some capital in order to demolish the decayed conservatory and provide the much needed common room, with the conversion of the old smaller common room into students' rooms. This last project should provide a reasonable return on the capital expended. The meeting felt that if more people realised the grand work being done by the college with such limited financial resources so capably handled, further personal subscriptions might be forthcoming. (Those who would like to subscribe to the college are invited to communicate without delay with the hon. subscriptions secretary, Mr. H. Judson, 26 Leach St., Prestwich, Manchester.)

Mr. Moore then proposed a vote of thanks to the Rev. F. Cottier for his presidency over two periods of two years, during which he had been no mere figurehead, but a mine of information, a wizard with figures. In asking the meeting to elect as his successor Professor Dorothy Tarrant, distinguished scholar and eminent Unitarian, Mr. Moore spoke of her close ties with Manchester. Her father had been a student of and Visitor to the college, her mother a member of Strangeways chapel, where they married. Professor Tarrant had already met some of the students in her capacity of Visitor and they had benefited from her wisdom and scholarship.

The new year begins with one addition to the college committee, the Rev. K. Treacher. K.T.

A LAYMAN'S DIARY

October 15 (Sunday). It is just 21 years since a land mine destroyed the 100-year-old Effra Road Unitarian Christian Church, Brixton, and forced the congregation to take refuge, first in the friendly hall of the nearby Jewish synagogue, and later in the temporary church building which they now occupy. I was at Effra Road for this morning's service; the contractors have recently moved in, and are ready to start putting up the permanent hall and church which the congregation have been hopefully planning for some years past. During the service we had a silent thought together for Mrs. Sydney Martineau. It was Mrs. Martineau who had presided at an emergency congregational meeting on 20th October, 1940, a few days after the bombing, and moved from the chair this brave resolution, which was carried unanimously:—

> *That we, the members and friends of Effra Road Unitarian Christian Church, despite the destruction of our church building by enemy action, desire to reaffirm our adherence to the faith and principles for which it stood and our profound conviction that our distinctive witness is as greatly needed in the world today as when our fathers built the Church. Trusting, therefore, in the guidance of Almighty God to lead us out of our affliction, we firmly resolve that the work of our Church shall go on.*

The work certainly did go on, and this morning we were grieved that Mrs. Martineau was not going to see the full realisation of the efforts of the congregation, which have owed so much to her pertinacity and encouragement. It will be a great day for this stalwart congregation and their devoted minister (who is also the Editor of *The Inquirer*) when, for the first time, the doors of the new church building are opened for worship next year.

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A profile in *The Observer* of the new Minister of State at the Treasury, Mr. Henry Brooke, reminded me of what I suppose I have known all along at the back of my mind, but not consciously—that he is a grandson of the Rev. Stopford Brooke. It would be an interesting study (Sir Francis Galton would have enjoyed doing it) to list the descendants of leading nineteenth-century Unitarians who are now in positions of public eminence. These may not, for the most part, be Unitarians today, but no doubt they still look back with some pride to ancestors who attained distinction in another household of faith from theirs. (This morning, on my way to Effra Road, I stood for a moment before the Greek portico of the church in Stockwell where my Scottish Baptist grandfather ministered 75 years ago, and I felt the better for having looked again for a moment at the building where he did perhaps the most important part of his life's work.)

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October 16. This morning, at "*Lift Up Your Hearts* time", the BBC broadcast a recording of last night's television talk by the Archbishop of Canterbury on "Praying for Peace". It was a gem of a broadcast (I shall listen again at ten to seven tomorrow morning if I wake up in time). I have a feeling that Dr. Ramsey will succeed in becoming the first Archbishop to

use broadcasting to capture the ear of the ordinary listener by an individual "person-to-person" approach. Whatever Lord Altrincham may think, it may not be such a bad thing after all to have a Primate with an academic background!

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October 17. I did wake up in time. I was again struck by the personal note running through Dr. Ramsey's talk. Here was a human being, not a dignitary. Another striking thing was the universality of his approach. "Christian" language, in the narrow sense, was avoided, and not a word suggested that the speaker was an "insider" talking to "outsiders". One tag-end from the talk which has stuck in my mind was, "What a difference it would make if . . ." I think we may expect a number of "differences"—in this good sense—to develop from the Archbishop's quiet influence.

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October 20. Next Tuesday, October 24, is United Nations Day. On Sunday there is to be a United Nations service in St. Michael's Church, Oxford, and the Oxford branch of the United Nations Association recently invited a Baptist deaconess, Sister Margaret Phillips, to preach at it. Sister Phillips used to be a missionary in the Congo, and it was felt that her experience would be relevant, particularly this year. But when the Bishop of Oxford, Dr. Harry Carpenter, heard about the invitation, he prohibited her from preaching in St. Michael's, on the straightforward ground that it was, he said, not permissible for a woman to give an address in an Anglican church. This gave rise to some quite vocal disappointment from U.N.A. members, but nothing, it seemed, could be done: the bishop's hands were tied.

It now turns out that they were not tied; not all that tightly, anyway. Back in 1956 Convocation passed a regulation which said: "The bishop may give to any woman possessing special knowledge and experience permission to speak about her work at services in church other than the Holy Communion". Someone must have reminded the bishop of this, because today he has decided that Sister Phillips may speak (not preach) on Sunday, at the close of the service (not during it), standing at the lectern (not in the pulpit).

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I have just heard from a correspondent that Mrs. Joan Evans, who has been well known for some years as a lay preacher in the Midlands, will next month become the lay minister of the Free Christian Church, Narborough Road, Leicester. In 1904, I am told, this same church invited to its pulpit the first woman minister to be officially recognised in England, the Rev. Gertrude von Petzold; and the Rev. E. Rosalind Lee was minister there from 1923 to 1929. So the auguries are very good for Mrs. Evans's ministry. (Her husband, Lieutenant-Commander C. J. Evans, R.N.R., also a keen Unitarian, commands the Sea Cadet Corps unit H.M.S. Tiger. I hope he won't mind my putting him in brackets on this occasion.)

UNITARIANISM AND THE FREE MIND

By J. B. Tonkin

THE characteristic feature of Unitarianism is the possession of the Free Mind. It is having this as its basic foundation that distinguishes Unitarianism from other forms of religion. As a phrase, The Free Mind was popularised by W. E. Channing, particularly in his discourse on "Spiritual Freedom." In this he has ten consecutive paragraphs, each of which commences "I call that mind free which. . . ." The king-pin of these, at the psychological level, is the one which states "I call that mind free, which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions."

Here, the term mind means more than our intellectual processes. It includes the spirit, the attitude, the emotions as well as the thinking processes of reason and reflection. The Free Mind is the factor from which emerged theological Unitarianism within the Christian tradition, and it has been the source of the continuous modification of theological beliefs within Unitarianism. It is the critical, inquiring mind, the open-minded spirit. It is the strength and the dynamic force of this attitude and spirit in Unitarianism that, at fundamental levels, differentiates it from all the various denominations of Christianity. Indeed, it is the degree of the possession of this free-minded attitude that makes certain kinds of dogmatic Christianity deny that any Unitarians are or can be Christian.

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There are a multitude of things which we may "know about." There are also, however, the things which we may know in an immediate way, what logic calls "knowledge by acquaintance." The Free Mind is one of these. It is in the nature of an inner experience or possession. Because of this, although it may be described and talked about, it is difficult if not impossible to communicate it to another person. It can no more be communicated to the immediate knowledge of another, than a patient can communicate the pain he feels to his doctor. The Free Mind emerges and develops in ways of which, at least at present, psychology can give no adequate account. When it does grow, it engages the individual in a terrific and continuous inner challenge. It is these facts that, in part, account for the limited appeal of Unitarianism.

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How does the Free Mind behave, manifest itself? In its fullness, it is always prepared to question and examine every belief. It is always able to listen to criticism of every belief, including those it itself has. It is always willing to examine the social and psychological factors that determine or influence its beliefs. It is always willing to examine the nature and validity of the "authorities" for any belief which it holds, and to do this in every sphere of experience and knowledge. It never accepts any external authority as absolutely and unquestionably valid. It will accept guidance from external authority, but it always reserves its own inalienable right to decide what guidance and how much it will accept.

The Free Mind is always as critical of its own behaviour, whether in thought, feeling or action, as it is of these in others, it recognises that the possession of its attitude and spirit is always a matter of degree, and that in its fullness the Free Mind is an ideal to be striven for but never achieved. It has to be noted that just because there are different degrees of the Free Mind, there are, in practice, different levels of Unitarianism.

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The Free Mind recognises that it is only matters of fact that can be completely verifiable, and that, even so, such verification is always socially conditioned, that all judgments into which valuation enters (this is good, worthy; that is bad, unworthy) are subjective in origin. When any of its judgments on matters of fact are questioned by another, it is always willing to preface its judgment with "I believe it is the case that. . . ."

The Free Mind always has a measure of tolerance in every judgment that it makes, into which valuation enters. When it is intolerant of any condition or behaviour, it recognises that it is only at the level of practical purposes that it can permit itself to be intolerant. It recognises that if it could achieve a deep enough level it would be able to understand how the condition of which it is intolerant arises. It always thinks that it is possible it may be mistaken. The Free Mind is aware that it possesses a multitude of pre-judgments, but when the occasion requires it, it will strive to recognise these pre-judgments for what they are, and thus prevent them from having the character of prejudices.

When the mind is free, the judgments and valuations it makes spill over into and permeate the emotional life. As a consequence:—

The Free Mind controls the sensual bodily appetites, is more concerned with hungering and thirsting after righteousness than in asking what it shall eat or drink or wherewithal it shall be clothed.

The Free Mind has no boundaries to its love, has its joy in virtues that minister to social welfare and harmony, has compassion for all suffering and sorrow, masters all pride, envy and anger, casts off all fear except for those temptations which would lead to the distortion of its highest moral and ethical capacities.

The Free Mind will not bow down or worship any man, will stand or fall by its own convictions, will not be bound by any sect or party but will in the ultimate follow its own Inner Light, will not be swept away by any current of mass opinion, will be poised in the midst of all external tumults, would see no worth in possessing the whole world if this involved the loss of its own soul.

To grow the Free Mind is, in Keat's phrase, " to grow a soul ". It is in this sense that modern Unitarianism can reinterpret and accept as a challenge what 19th century Unitarians proclaimed as a belief—" Progress, onward and upward for ever."

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

No Discussion?

Sir: *The Inquirer* for October 7th has just reached me, and I find in the report of the ministers' meeting the astonishing statement that " it was noted that the subject of atomic warfare was not popular within our movement because of its disruptive influence." One is tempted to comment that the actuality would be somewhat more disruptive than any discussion of it.

I don't want to make invidious comparisons, but I do know that this is a subject which has been widely and repeatedly discussed in Unitarian churches and fellowships all across Canada. There have been no unanimous conclusions—how could there be among people who freely reach their own conclusions on such an exceedingly complex matter? But for a body like ours, which prides itself upon its unity in diversity, to use such an excuse to evade discussion of the most momentous issue of our times, is simply to commit spiritual suicide. If we have nothing to say on this, then we will be dismissed—and rightly—as antiquarians with nothing to contribute to the present age.

Vancouver Yours, Phillip Hewett.

Social Service Department

Sir: Arthur Peacock (October 14th) is probably right to bring the little group from Hucklow right down to the earthy truth that most of what we said about Social Service has been said before. If this were wholly true and had he been in the group it is difficult to imagine what we would have talked about for four days.

If the report were to be published in your columns, then your readers would know whether Arthur Peacock has indeed been fair in his belittlement. But this is not very important.

What is important is that we should realise that we have an ever-widening body of professionally trained social workers in our midst. These are people totally inside the machinery of the welfare state. We are convinced that an attempt on their part to assess the strengths and weaknesses of a free religious faith in its relevance to their work would be good for them and might well hearten us. But if that were then followed by a concerted laity co-operating with our own professional social and welfare workers in deepening our concern and sharpening our aim we might well be able to be more clear on where and how our efforts to help should be made.

Of course we can still produce a list which will be impressive, if that is what we want. My own list would include active participation in committees for Youth and Old Age welfare, City Youth Committee, Education Committee concerned with non-attendance at school, National Assistance Board sub-committee, manager and governor of two schools, art and community festivals, all these totally outside denominational affairs. But that gives me some right to say that the vast majority of those who also share this work, professional and lay, are men and women of religious faith. But I must also say that the contribution of churches remains pathetically weak.

The general weakness of church life has given the complete excuse for relegating social work to the level of being an " extra ", something we can do with what might be left over in time or money. When churches were steadily losing the battle for survival could we blame them for wanting to put what they claim to be " first things first "?

Here I think Mr. Peacock does not do us full justice. We have affirmed our duty to reach out to those in need, to serve them at the point of need, to be selective in what we do, but " whether our churches be strong or weak our own needs as a worshipping community should never relieve us of our obligation to serve . . . and to seek to save the world. Each act of service must be undertaken for its own sake and without the specific intention of gaining a convert, obtaining a subscription, or otherwise achieving any end other than that of " doing God's will."

A church looking outwards . . . reaching outwards . . . seeking to involve itself in the simplest of the needs of men and women . . . a church loving its neighbour. . . . Is the Social Service Department really committed to this goal?

Domestic Mission Liverpool. Yours, J. Keir Murren.

Voters of the Future

Sir: Having had Brian and Briany in our home for eight years, I appreciate Head Teacher's article, but there are points about them he misses. They are tremendously loyal, their affections are spontaneous and quite unhibited as are their quarrels and matings, they are tough and incapable of jealousy.

As regards their future votes, Briany will, of course, follow her husband. Brian is as quick as a cock-sparrow and will make up his mind sensibly I think, but after all the political sagacity of eggheads is often suspect.

Yarcomb. Yours, Norman D. Blake.

A Call for Remembrance Sunday

Sir: Your readers may be glad to know that a gathering of Christians for prayer, penitence and re-dedication to the cause of peace will be held in Trafalgar Square at 3 p.m. on Sunday, November12th.

Through the years there must have been many outside, as well as inside, the peace movements who desire to remember their dead without the military trapping and parades associated with both the official ceremony at the Cenotaph and the British Legion commemoration in the Albert Hall. The present threat of balance of international politics suggest that the emphasis of Armistice-tide should be laid on repentance, reconciliation, and a determined self-dedication to a nobler future, rather than on past military victories with their terrible cost in young human lives.

To those who take this view, both idealistic and realistic, of our duty and our destiny, the Trafalgar Square meeting offers a great opportunity. I will conduct the service, and Dr. Donald Soper will preach; leading representatives of other denominations will read the lessons and lead the prayers. Other ministers will represent their communities on the plinth, and the congregations will be asked to share in a period of silent prayer. We hope that Christians of all persuasions who support the call for renunciation of nuclear weapons will feel able to join us in this act of repentance and dedication.

Christian Group. Yours, L. John Collins.

News Review

Adelaide to Aberdeen

(Contributed)

Our cause in this northern outpost was considerably enhanced by an outstanding Induction Service to the Rev. Colin Gibson on October 22nd. Some 250 members and guests listened to words spoken and sung, full of relevance and simplicity.

This present chapter in our life as a congregation goes back to the early months of the year when we took a courageous decision on the material conditions of the Minister for whom we were looking. With this resolve, went a realization that we must take our Church seriously and give it increased support in every possible way. During the intervening months we planned and worked, sometimes, let it be said, with just a shade of doubt in our minds. Could we fulfil what we had undertaken? All fears, however, were dispelled by the arrival of Colin Gibson who, by his pulpit and pastoral work in three short weeks in our city, has made us sense that here was a man who would bind us together and lead us into the future in a spirit of hope and confidence.

To set the seal on this happy concord between Minister and Congregation came four gentlemen from our other Scottish Churches: Mr. Kenneth M. Street, President-Elect of the General Assembly, who

gave the charge to the Minister, the Rev. Bruce Findlow who addressed the Congregation and the Rev. Allen Kirby and the Rev. Douglas Webster who took the devotional part of the Service. We are indebted to all of them for their inspiring words and we shall try to remember the good advice given to us.

Our Chairman, Mr. George C. Morrison, spoke the solemn words of invitation to Mr. Gibson. Mr. Gibson replied and with the right hand of fellowship from our Chairman became our new Minister.

We almost forgot to take the collection! However, the silent sigh of relief which must have arisen from our Aberdonian hearts coupled with the distress of our Treasurer seemed to set up a disturbed mental atmosphere which dissolved in a ripple of laughter.

The social aspects of our week-end were equally successful, beginning with a reception on Saturday evening and ending with lunch on Sunday to both of which we welcomed a number of guests from Edinburgh, Glasgow and Dundee.

In the evening we returned to Church and listened to a brilliant address by our new Minister. We shall have many more. L.D.

Anniversary in Edinburgh

October 15th this year saw the celebration of the 126th Anniversary of the opening of St. Mark's Church, Castle Terrace, Edinburgh. Well-attended morning and evening services were conducted by the Rev. E. G. Lee, a welcome visitor to Edinburgh for the first time. His challenging address of the morning reminded us of the human situation of our predecessors. These were not only the founders of our congregation in November, 1776, but also those who in 1834 felt that a building to accommodate 700 would soon be filled with a permanent congregation, and set about raising money and building with such success that the first service in St. Mark's was held on Sunday, October 15th, 1835. Their optimism seems remote to us now, but the human situation of our time in St. Mark's does include an influx of recent comers such that the Saturday evening social took the form partly of a large-scale introduction of new to established and established to new. Not least among the events of the weekend was the sale of 61 *Inquirers*, a record perhaps not unconnected with Mr. Lee's presence. It was a great pleasure and stimulus to see and hear the Editor himself. J.D.B.

Frederick Samuel Pank

For long affectionately regarded as the "father" of the Norwich congregation, Fred Pank died peacefully on 22nd September in his 93rd year. He had been a faithful member of the Octagon Chapel since adolescent years and regularly present at its services until well past his 90th birthday.

For fifty years he sang in the choir. He contributed instrumental music on social occasions and ran dances. A founder-member of the Brotherly Society and of the Octagon Players, his performances in character-parts with the latter gave immense pleasure to large audiences. He served as a trustee of the Eden Benefaction for 40 years.

These facts give only a vague indication of the real man. For a greater span of years than anyone can now remember he was in the thick of things at the Octagon and often the life and soul of its gatherings. His genial spirit, his rich fund of humour and amusing reminiscence, and his unswerving attachment to the free religious faith were various facets of a lovable personality.

Many who knew and admired him in business, church and private life were present to pay tribute to him at the funeral service in the Chapel on 26th September. J.A.K.

A VISIT TO RUSSIA

SOME months ago one of our ministers asked when the Rev. Parkinson was going to take a party to Russia. Last summer we made the trip and found it extremely interesting and worthwhile.

We went on the *Baltika*, a new and comfortable Russian boat. We were on an ordinary sight-seeing tour consisting chiefly of professional people, a number of whom were Russian-speaking and had friends and contacts in Russia. Thus, although we were unable to speak Russian, we were able to benefit from discussions with many people who had informed but differing views.

A number of our party visited friends living in flats. Anything between one and five rooms per family was possible and usually a kitchen was shared. Bunks, one above another were often used to save space. The block of flats were centrally heated and self-contained with school, doctors, dentists and shops.

There were no conductors on buses, each passenger took his own ticket on boarding the bus, the fare always being 35 kopeks. The underground stations were spotless, the marble pillars and elaborate cut-glass chandeliers have to be seen to be believed. No cigarette ends or scraps of paper were ever seen anywhere. The trains were spotless.

On Sundays the pleasure steamers on the river were full of plainly but adequately dressed Russians quietly enjoying themselves. Many left the steamers at the huge Gorky Park which was well laid out with facilities for amusements, dancing, concert parties, music and fun-fairs. There was a floating cafe on the water.

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A number of our party went to church. There were about 1,000 worshippers in the Greek orthodox church and about the same number in the Baptist church. The minister of the Baptist church said he had good congregations and about 200 new members each year. Contrary to what is sometimes heard, there were a large proportion of young couples present at the services. Of course, it is quite true that a large number of churches have been pulled down and others turned into museums. We gathered that the small percentage of party members would not be seen entering a church and it would probably be to their disadvantage to do so, but there seemed no fear or hindrance at all for the great majority of the people.

We were surprised to see the pride of the ordinary Russians in the treasures of the old Tsarist regime. Coaches, jewelled thrones and crowns, lovely china and gifts from other crowned heads of Europe are most beautifully displayed in the Kremlin Museum. We visited two palaces which had been almost completely destroyed by the Germans and these had, after great research and study, been restored and almost rebuilt.

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Moscow University is a skyscraper finished about 1953 and housing many thousands of students. The building itself is a colossal achievement. Seven skyscrapers have gone up in Moscow in the last ten years or so. Our hotel, the Ukraine, was one of these new buildings of 29 floors with a restaurant on the 30th floor which had a good view of Moscow and the river winding below. This was an elaborate building with marble floors and pillars, fine carpets and furniture. We all had large well-furnished rooms with private bathrooms, telephone, wireless, etc. The hotel had accommodation for 2,000 people; there was one group of a Congress of 800 Orientalists staying there. Food was fairly plain and food service was rather poor, but obviously the organisation to feed 2,000 people in one building is no simple matter and long waits between courses were common.

Leningrad is very different from Moscow, and possesses many beautiful old buildings designed by an Italian architect. The whole is dominated by the Winter Palace, the home of the Tsars when Leningrad was known as St. Petersburg and the capital of Russia.

We were allowed to go alone wherever we wished in both Moscow and Leningrad and we travelled around both by underground, taxi and bus. One Russian professional man spoke to our party and said he was interested in finding out the truth about conditions in England. He said, "Don't think that all Russians agree with our present regime". Some of our student guides hoped to be included in a party that was to visit England shortly. Krushchev himself is of peasant stock and we were told he was unable to read until he was 25. It may be helpful to keep this in mind when judging him according to the standard of European statesmen with centuries of diplomatic experience behind them.

E. Q. Smith, *Croydon Unitarian Church.*

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 5, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. COLIN GIBSON
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. CORAM DAVIES
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Miss S. FRASER
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. STANLEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN McLACHLAN
BIDDLE GREEN, Old Meeting House, 11, Mr. G. E. PRENTICE
BILLINGHURST, Free Church, High Street, 11, Miss E. M. BUTCHER
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (November 12), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. F. KENWORTHY
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mrs. C. V. PACKER
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Mr. K. S. EMPSON
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOVEY
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LORD
BOLTON, Wednesday, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HARRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WESTERDUIN
BRADFORD, Broadway Avenue, 3.15, Student
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOCK
BRADFORD, Christ Church, Dunpin Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIERLEY, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BOTTLES
BRISTOL, Oakfield Road, 11, Rev. Eric Wild, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKTHORN
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUINN
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Miss A. WRAGG, 6.30, Rev. E. H. SHAW
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hertford Road, 11 and 6.30, Rev. E. H. MORRIS
CROYDON, Free Christian Church, Church Street, 6.30, Supply
CROYDON, Unitarian Church, Shirley Road, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Children's Service, 6.30, Rev. G. EMMETT
DENTON, Wilton Street Chapel, 11 and 6.30
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. T. L. JONES
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FORROW
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINSMAN
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. DOUGLAS WEBSTER
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. BRUCE FINDLAY
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Kingel
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. HORNBY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KERRY
GORTON, Pitsligon Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GOSTWYCK, Barton Street, 3, Rev. Annie M. Queen
GREAVES, Meadows Chapel (Farnworth), 6.30, Rev. G. MABEL BEARD
GUILDFORD, Ward Street Church, 11, Supply
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 10.45, Rev. FRANK WALKER
HARWICH, Free Christian Church, South Terrace, 11, Rev. DENNISON HILTON, 6.30, Mrs. MARIE HILTON
HASLEMERE, Great Meeting, Bishop Lane, 11 and 6 Rev. E. A. DAVIES
HASTINGS, Wortling Road, 11, Rev. J. MARTIN HALL
HEBDEN BRIDGE, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PENN (also 11, every 1st and 3rd Sunday)
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Blenheim Unitarian Church, Temple Street, 3, Mr. A. HARRISON
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. BRIAN L. GULLAND
LEICESTER, Harborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, Race Road Street, 11 and 6.30, Rev. A. B. DURWARD
LEWES, Westgate Chapel, 11, Rev. BASIL VOSEY
LIVERPOOL, High Street, Unitarian Chapel, 6.30, Rev. H. W. LIVERSIDGE
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TAYLOR
LIVERPOOL, Renshe Free Church, 11, Rev. C. A. PITTS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. ELIS MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PHILLIPS
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PITTS
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PHILLIPS
LIVERPOOL, Ullet Road, 11, Rev. LAWRENCE HOWARD, 6.30, Rev. E. BASIL SKEET
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LLOYD
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Brixton Church, Pelham Gardens Terrace, Nursing Hill Gate, 11, Rev. GRAHAM SHAW, 6.30, Mr. I. KNIGHTSON
LONDON, Forest Gate, Upton Lane, 11, Rev. ROBERT TAVNER
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. MAURICE C. BAYNES
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. H. E. GREENWAY
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GORDON WRIGHT
LONDON, Hibbert High Road, 11 and 6.30, Rev. T. E. DICKINS
LONDON, Islington, Upper Street, 6.30 Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GIBBINS
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. GRAHAM SHAW
LONDON, Richmond Free Church, Queens Road, 11, Rev. JOHN KIRBY
LONDON, Stoney Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JAMES GIBBINS
LONDON, Stamford, West Ham Lane, Unitarian Church, 6.30, Rev. ROSEMARY H. BARNES
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEARCE (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Churches: Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. E. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Mr. G. E. PRENTICE
LYTHAM St. Annes (Ansdell), Channing Road, 11, Rev. R. W. DEARLOVE
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MARSTON, Unitarian Church, Market Buildings, 6.30, Rev. DENNISON HILTON
MALVERN, Priory Meeting House, Orchard Road (by permission) 3, (third Sunday of each month)
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 Rev. C. H. BARTLETT, 6.30, Mr. KEITH HILL
MANCHESTER, Failsworth, Pole Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Mr. L. SMITH, 6.30, Mrs. K. HILLIER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. HILL WARHURST
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. H. BARTLETT
MANCHESTER, Renshaw Street, Millstone, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY A. KNIGHT
MANCHESTER, Queen's Road Unitarian Church, Urmston, 11, Miss JOHNSON
MANCHESTER, Withington Road, Cheetham-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Browsley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MELBOURNE, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. J. MATHER, 6.15, Musical Service
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 6.30, Rev. DUDLEY RICHARDS
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENDRY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Student
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DURRELL
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Storer
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGSTEAD, Hemp, The Meeting House, 11, Supply
RUSHDEN CHAPEL, nr. Sharnbrook, Lower, 3, Rev. H. J. PITCHARD
SALFORD, Blackfriars Street, 10.30 and 6, Rev. F. W. BAKER
SCARBOROUGH, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashtons Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Ashcroft, 6.30, Mrs. F. SORELL
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Mr. J. WOODHOUSE, 6.30, Mr. W. E. BROWN
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 6.30, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. R. S. JENKINSON
SOUTHEND-ON-SEA, Dunlop Road, 6.30, Supply
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
STOCKTON-ON-TEES, Presbyterian Unitarian Chapel, 11, Rev. C. SHARPEN
SWANSEA, Pleasant Free Christian Meeting House, 11, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. HARRY SHORT (also 11, First Sunday in the month)
SWINTON, Station Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TEWKESBURY, Old Meeting House, Ashfield Road, 6.30
THORNBURY, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Cowlease Unitarian Church, 11, Rev. SIDNEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. SHAW, 6.30, Supply
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30, Supply, 6.30, Rev. ERIC WILD
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACKENZIE
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Syod, 3, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. J. WILSON

THE NATIONAL Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2.: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. W. JAMES
SYDNEY COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, Pitt Street Church, Unitarian Church, 175 Pitt Street (off College St.), 7.15, Supply. Manse Telephone LA 5702
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grote Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LEONARD MARSH
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MORGAN
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HOVEY

NEW ZEALAND

AUCKLAND, Unitarian Church, Fernsby Road, 10.30, Children's Programme, Mr. H. J. Wilson
WELLINGTON, Services suspended—Enquiries—Mrs. Weeks, Tel. 46-252

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CAPE TOWN, Hout Street, 11, Sunday School, Service, Supply

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SATURDAY, NOVEMBER 11, at 3.30 p.m.

To be opened by the Rev. E. D. DAVIES

At 4 p.m. the Croydon Y.P.L. Drama Group will act **"FUMED OAK"** by NOEL COWARD

(By this church they was the Shield at the Liverpool Drama Festival in 1960)

Competitions Sale of Work Refreshments

All are welcome

Deaths

Suggs. On 16th October, suddenly, Florence Maud beloved sister of Cecilia. 43 St. Andrew's Road, Ilford.

Whitehouse, James Probert, late of Attercliffe Unitarian Church, cremated at Torquay, Devon, 17th October (aged 79).

Miscellaneous

HELP AGED REFUGEES overseas by using our attractive, colourful Christmas Cards. You will be pleased with the varied selection from 4/- to 9/- per dozen. Send for sample set of nine different cards 5/6 post paid. Proceeds help aged refugees, and others destitute overseas. Published by the Trustees of Voluntary and Christian Service, 139, Oxford Street, London, W.1.

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Come and put your questions to Guy Chester, Esq., Martin Dakin, Esq., A. K. Ross, Esq., M.A., B.C.L., Rev. Kenneth Cairns, Rev. Malcolm Gunn, at Whitefields Memorial Church, Tottenham Court Road, W.1, Friday November 10th, at 7.30 p.m. Questions on postcards welcomed by Miss J. Chapman, 79 Friern Watch Avenue, N.12.

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Unitarian Church, Pontypridd
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NOVEMBER 16th at 3 p.m. Opener: Miss BRONWEN DAVIES, B.B.S.
Gifts gratefully acknowledged by the treasurer, Mrs. EDWARD THOMAS, Penywaun, Nelson Treharris, Glam. or the minister, Rev. ALAN R. TAYLOR, 40 Margam St. Pontypridd, Glam.

THE INQUIRER
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MINISTERS' PENSION AND INSURANCE FUND

Tuesday, 14th November, 1961, at 2 p.m.

at

ESSEX HALL
1/6 Essex Street, W.C.2.

GENERAL MEETING

Business:

i. To approve and adopt proposals of the Board of Managers (a) to ensure that a Minister's widow shall receive some part of the annuity previously paid to him, and (b) to make provision for Endowment Assurance.

ii. To adopt By-Law amendments, if the aforesaid proposals are adopted.

H. W. Stephenson,
Hon. Secretary